/148 cont./

823 [192] Same imperfection in the procedures of catchment. The vocabulary, so rich in the matter of plants, reflects this mediocrity. Most often the soil, akal, is designated only by the color. Barely a few denominations such as itqqi, "clay," rrmel, "sand," afur or afza, "limestone." What is more grave in practice is that the idea of the permeability or impermeability /149/ of the rocks is neither conceived of nor put to use. Hardly ever is it noted that a certain soil, called aqeryan, used as revetment of a basin, no longer "drinks" the water after a day or two. On the contrary, the reddish soil, called amachcho (1),

1. Such would thus be the origin of the appellation Tizi Umachcho, related to the characteristic hue of the Permo-Trias.

823 312 "cat soil," is always very thirsty. Therefore, not only does one not build with concrete, unless it is a matter of integral construction of stone and limestone, but the digging of wells and the search for deep water follow only irrational routines and, what is worse, from an empiricism itself unskilled. Each well-sinker has his procedures in order to detect if he has reached "the head of the water": succession from powdery gravel to sand, appearance of "roots" of water on the walls if one continues to dig, increasing heat, extinction of a match flame with intense production of [825] smoke, etc. The belief is that the water is held back by a slab, under which is found the habitat of snakes, themselves responsible for the heat.

312 At the bottom of the hazardous well, on the flank of the privileged rock, the streamlet of water wells up where and as it wishes. No notion of levels that the profile of the ditch must obey. The staking is done by gropings, with verification by the spontaneous progress of the water -- whence the strict caprice of 312 the first line. Finally one has recourse to the outsider. The 648 consciousness of this mediocrity is such that, for any delicate work, one appeals, at great expense, to the artisans of Marrakech, whose corporate body is recruited from the other side of the Atlas,

778 /281 cont./
begins, the center of which /282/ is Z'init' (1).

[104]

1. I spell correctly with two emphatic accents, even if the emphasis of the t is sufficiently softened to justify apropos the name the etymological pun that one will see. As for the sibilant sound, its emphasis is attested to by the Arabic transcription into d'. This name of Z'init' is strange, like many of these Berbère /Berber/ names, anthroponyms of groups above all, whose unintelligibility and irregularity are striking in contrast to the relative clarity of many names of places or quarters. There are two very different "layers" there.

776 778 These watchers for peril from the plain are santons, of rough visage, but whose frequency clearly marks a denivellation of the sacred. Such as sidi Mh'and Ah'ormi, this saint of the "asylum" (2),

[195]

2. The translation as "asylum" is certainly derivative. The basic idea is that of the interdiction, which is expressed here by an Arabic root h' r m, rather anciently in order for it to have been able to be "personalized" in a punned name of a saint: this sidi Mh'and Ah'ormi, this ah'ormi being perceived as a nasab.

sidi Sâid u Moh'ammed, sidi Lghezwani, sidi Ghânem, sidi Ah'med u Mh'and, and a small sanctuary with a strange name, Iz'mawn Iuserran, "the lions of Iuserran," revealer perhaps of some ancient magic defense (3).

[825] [171]

3. The leonine species is often adopted by the Maghrebi saints; W. Marçais, Textes

/282 cont./

/footnote 3 continued/ arabes de Takrouna /Arabic texts of Takrouna/, 1925, p. 209, n. 6, gives a bibliography.

Does that mean that more ancient elements, announcers of a ritual place, were effaced before Lalla Aziza? The fact remains that a similar defense is lacking toward the upstream part. Evidently, the saint is at home in the back country. There one finds only her maqâm-s or "mansions," which arouse a completely different order of ideas. First, toward the S.-E., in the former domain of the a. Gasa, an oak at the Tizi Az'allo, between Tagonit and Assttif; then a carob tree, igg, at the place called Tiktit, "the frontier," in the valley of the asif n-Tghrin; a walnut tree in the ravine of Tannçmt; and another piece of masonry at Rekto. All that on this side of the crest of the Afuzar. Beyond, at Imi y-ighzer n-Aissa, in the present habitat of the a. Gasa, and at Anzelfi among the a. Gâir, still other mansions. What is striking is that all these hagiological points, if one posts them on a map, go beyond the present perimeter of the Seksawa.

In the valley itself, one notes, as is frequent, between the agglomeration of Z'init' and Tamezgurt, a raised stone, called "limit of Lalla Aziza." It used to mark the border of the asylum in the upstream direction, in a period when it was not reduced to the constructed site. According to current folklore, the people see in it the petrification of a fiancée and her mount, just as they see, in another rock, the metamorphosis of a wicked chief, amghar yubaddaln rbbi.

More significant are the archeological elements revealable toward the S.-W., that is, in Idma country. One knows that the Idma, more recent immigrants, are the conquerors of the a. Gasa, and that it is thanks to the saint that they defeated them one against two. They /283/ took from them, among others, the village of Anchkrir. There, an ancient endowment assigns about forty parcels to Lalla Aziza, the revenue from which she collects every year in March. Anchkrir is dominated by a high table of

/306 cont./

776 The figure that results is sometimes that of a pedant, some-
823 times that of a maker of springs. The traits that are ascribed to
[789] him in this sense are numerous. The waters of Meghdir, T'abya,
Ait Wardas, Usikis, Iggayzen, Wanz'id', Lâwina of Sidi Ah'med
u Ali are attributed to his miracles. Finally the source of the
Amerdul on the Tabgurt, famous for the difficult regulations of
irrigation between high-mountain villages, is attributed to him.
776 Letters and hydraulics, there are two specialties well adapted to
the milieu. So well adapted that they are merged in the moral
climate of the country, without a personal visage emerging from
it. Here one again joins the stream of rural saints, whose type
sidi Mh'and embodies.

776 But, a striking thing, he is practically the only one to em-
184 body it among the Seksawa, whom an originality very clearly
619 contrasts, on this plane, to the neighboring groups. Among the
Demsira, for example, the figures of classic Maghrebi saints
776 abound. Here is sidi Nâçer of Tamarwut, who, patient husband
184 of a quarrelsome wife, employs lions as forest workers to fell for
619 him and to tie up his wood for him. Again lions serve as mounts
for two doctors of Maâred'. And sidi Mh'and b. Abdelkrim who,
● 825 again by lions, had his maize threshed! Only lions, the profane
will say! But the fact is that their name, figured iz'mawn in the
plural, designates properly the powers of the man of God. It is in
this way that one speaks of the "lions of sidi Ah'med u Musa"; the
term enters the lexicon of popular doctrine. We found it again in
776 the topography of the a. Musa. Again in Demsira, sidi Brahim
184 n-ait Lqad'i instructs the most redoubtable spirits in the forest.
619 Sidi Lah'sen b. Moh'ammed of Iregh drove away birds and rodents,
so harmful to the crops. The Seksawa hagiology, imperiously
centralized on one heroine, Lalla Aziza, appears dryer, more
organized. In this not very exploitable domain of comparisons be-
tween tribes, it is necessary to stop here with an impression, which
only a monographic investigation of this part of the Atlas will be
[181] able to infirm or confirm. If it were verified, this trait would re-
join a certain /307/ number of others to make up for the Seksawa
the original physiognomy that one perceives in them, without al-
ways being able to define it.

/50 cont./

771 entirely; in the form of agrarian rites they have been preserved in
178 the Sous as in the other mountainous regions of North Africa with a surprising fidelity. It can be said, however, that in our day these survivals appear much more like traditions than like beliefs. Their importance is limited by the practical mind of the
771 Chleuhs /Shluh/, preoccupied above all with making nature fa-
789 vorable for their enterprises rather than with giving a symbolic
178 sense or a religious value to customs whose origin and meaning escape them. So we see magic more than religion continue to play, in spite of the decline of ancient rites, an important role in current life. It is what permits solving easily the problems that are posed each day. For example, when birds and insects harm
[825] the crops, it suffices to take the one of them that is considered the king and to execute it following an exact ceremony. If the jackals too often devour the lambs of the country, the simplest way to divert the trouble to a neighboring tribe is to deposit tiny jackals made of clay on the grass on which the sheep are browsing.

The magic of the women is less inoffensive; it does not con-
562 tent itself with calling on hidden principles that, for primitives,
789 regulate the life of the universe; its sources are more obscure and mysterious. Put in the service of passion, it can bring on death or madness. Doubtless it is attached by hidden bonds to the /51/ ancient beliefs, and one understands that the old women skillful at spells and divination, whose memories keep in their secret recesses the traditions forgotten by the men, deserve the curse of the true Mussulmans and are regarded as the allies of Satan.

789 Finally, there are other magic practices that do not belong
[177] exclusively to the old Berbère /Berber/ stock, but doubtless come from the ancient civilizations of the Orient, perhaps brought by
[787] Islam itself: the knowledge of omens, the art of distinguishing, in order to imitate them, the men of good augury, and, on the other hand, of fleeing from those who bring misfortune; there is nothing up to the holy book itself that does not give the talebs of the Sous powerful formulas for evoking the spirits and making them